Puberty

[841] Menstruation was called paiya´h·n (pai´ya, blood; lit., "to be blooding"). A little ceremony was made for a girl at the termination of
●881 her first menses. J.A. recognized her own puberty as neglected due to disrupted native life; however, her mother made "a little party" for her after her first menstrual period. She was washed, and dressed with beads and earrings for the first time. She abstained from meat throughout the ensuing month and for six days of her next period. Then she was washed with a decoction of "some kind of weeds" and was permitted to eat meat. She was informed that to eat meat at this time would cause a hard ball to grow in her abdomen and that, if she attempted to steal meat to eat in secret, she would die. J.A. regretted that she had not been sent out to swim at night as part of her puberty training or taught "to mind her dreams" as she should have been.

Marriage

584 A young man went to a girl's house and re-
591 mained there if she accepted him. For about a year he hunted and helped his father-in-law. Then the couple removed to his parents' home where, if there was room, they remained permanently. The function of the moiety in marriage is discussed under "Social Organization."

582 The lineage was primarily a nuclear ex-
613 ogamous group and secondarily, the moiety. Though it was usual to marry without one's moiety it was not compulsory, as is evidenced by the genealogies. No cousin marriage was permitted, and a couple known to be remotely related could not marry without unfavorable comment.

On Tachi marriages and affinal usages Gifford has some remarks.

[606] The term nukatmin means "my relation." Mother-in-law and father-in-law tabus were in force. There was also a partial tabu against a man talking to the wife of any man he called agas (mother's brother, mother's brother's son, etc.). Cross cousin marriage was not practiced, though it was said that anciently it was and that a man might marry either his mother's brother's daughter or his father's sister's daughter. I have no genealogical evidence to support this statement.

Death

764 The Tachi informant had lost a grandson about a year before my visit and wept when
[152] mourning ceremonies were discussed, although the child's mother, one of the interpreters, showed no outward distress. Consequently no information on death or burial was obtained from the Tachi or Chunut informants, beyond the

tip of the chin. This piece was grasped with the teeth, while the end at the back was pulled from each side around the hanging hair and, enclosing the hair, twisted into a long roll. Twisted as tightly as possible, the roll was pulled up over the left ear and forward across the peak of the forehead, around the right ear, and the end of the roll, which was net rather than hair, was pinned in place with a bone or wooden skewer. The hanging flap in front was raised and tucked in over and back of the roll over the forehead (fig. 7, d). Ornaments were fastened to this with skewers. The Wukchumni seem to be the southern limit for the hair net: the Yaudanchi did not use it (M.S.; S.G.), although tribes to the north, including the Miwok, did.

It is said that in old times every man had at least one ear lobe pierced. On ordinary occasions a little wooden or cane pipe was carried there. For dress an elaborate ear ornament called po', made of quail crests and a single hawk feather bound to a slender stick or cane, was thrust in the lobe with the quill pointing forward. Sometimes just a quill was worn, especially a greased quill when the hole had first been made; this, too, was called po' (M.P.). Women also used these ornaments.

In the Central Foothill region all men who had drunk jimsonweed, and many others as well, had the nasal septum pierced. A tubular bead (huma´na) some three inches long was worn in it on dress occasions (J.P.). This does not agree with Kroeber's information, that only women had the nasal septum pierced.[162]

An article of dress worn most frequently by messengers but also used by other men was a long pouch made of a whole ground-squirrel skin with fur left on, or sometimes of a small fox skin. It was worn at the left side-back with the neck or open end pulled up and hanging out over the belt. A messenger carried money in it, an ordinary man his small talismans or trinkets of value. It was put under the neck at night as a pillow and for its protection.

Women's dress.---Women also wore a buckskin breechclout. There was no distinction in the cut save that a woman's might be somewhat longer; it was held in place with a similar belt. The clout was not necessarily donned until first menses, although most girls approaching puberty wore the "grass" aprons.

Over the breechclout women wore a back and front apron of shredded fibres, the back one longer and coarser (ču´niš, Wukchumni; ṭo´hot, Yaudanchi). The inner bark of willow, cut, dried, and pounded as for string, was used by Wukchumni, Gawia, Telamni, and Yaudanchi.[163] The Wukchumni, Gawia, and Telamni, like the lake people, made aprons of tule fibre if

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[162] Handbook, 519.

[163] Yaudanchi, from Kroeber, ibid.

601 cousin) had no special term but were all lumped as ta'ati (relatives).

A stepparent was called, according to sex, by the term for father's brother or mother's sister regardless of whether he actually was such or not. When it was necessary to distinguish a related stepparent from a blood uncle or aunt the word ni''udi (another) was added; thus, ni''udi komo'd:s (another father's [587] brother). The levirate was of frequent occurrence, the sororate known but less common. A stepparent addressed his stepchildren by the usual terms for offspring, although it was said he more often applied the general term a'h:t (child), which was used by true parents for their children too. Step-grandparents were addressed by the regular grandparent terms.

The word no'či (male friend) was used by a man for his wife's sister's husband. This was a general term for friend and was used rather indiscriminately. (It was used mutually between most informants and myself.) The word ta'naič (female friend) was used by a woman for her husband's brother's wife. It applied only to women and was used between M.L. and myself.

Puberty

881 During her first, second, and third menses, a girl ate only "soft food" (acorn and seed mushes) and drank only warm water. She did not retire to a separate hut, nor was the warm pit used. She was equipped with an old breechclout in which was a layer of shredded willow bark: the bark was buried as it needed replacing, and the clout washed. A scratching stick, which M.L. said was "just any little twig or stick," she used to scratch her hair or body. Her mother combed her hair each day; if she touched it herself it would split. Pre-adolescent girls could not eat quail: "quail would nest in their hair if they ate quail before their [757] hair grew long" (M.L.). Poultices of hot mashed tam:k were laid on the abdomen and back to relieve menstrual pains.

881 The girl's mother invited another woman and her son to come to the house: these guests 584 remained one or two days. They brought with 431 them gifts for the girl, perhaps a rabbitskin blanket (later Spanish blankets, pinshala [sic]), [301] and beads which they hung about the girl's neck. The woman combed the girl's hair and gave her quail-feathered ear plugs. In return the visiting pair received a large quantity of food. This little ceremony (witi lonuwis) was a kind of tacit betrothal: the boy and girl usually married eventually, but there was nothing defined, nor was there any return of gifts if they did not marry.

881 At the end of six days the girl swam in the river and resumed her normal diet. She returned to soft food and warm water during her next two periods. At ensuing periods only the

meat tabu was observed. Girls who drank cold water and ate meat got overly fat.[243] Like M.L., M.P. said "girls followed the moon, and boys the sun," but added that "girls were always sick on the full moon," which is, of course, impossible. Girls gauged the expected arrival of their periods by the condition of the moon from month to month, as explained by M.L. In the old days, said M.L., a menstruant cooked for the family as usual, but she slept on the opposite side of the house from her husband and intercourse was strictly tabu.

During adolescence both boys and girls were sent to swim at night. The informant J.B. gave this practice a name, pa´duwaš, and defined it more rigorously than others. For thirty nights during the coldest, frostiest weather (December-January), a lad or young girl was sent out three times each night, once just after he had fallen asleep, again halfway through the night, and again near dawn just before the other members of the household would be arising for their own swim. The youngster who slept soundly was given a vigorous poking until he got up and went out. The swimmer ran back wet to prove he had immersed himself; he dried and warmed himself by the low fire and jumped back into his bed. The purpose of these efforts was to produce a physical and mental hardiness. After adolescence a person of character continued the practice, though not quite so rigidly, i.e., one dip a night was sufficient. It took some fortitude on the part of the parent who himself must waken to see that his sons or daughters were roused each night three times: J.B. said, "old men sometimes lost their children because they wouldn't see that they did this right each night." People often did the same thing in the summertime and those who did "never got sick." Such bathing was of an extra and special sort: it was taken as a matter of course that one swam at daybreak every day merely as a matter of decent behavior and personal cleanliness.

J.B. added that every man talked to his own children, especially his sons, telling them how to behave, to be industrious, and to be respectful toward supernatural manifestations. Both boys and girls learned their duties and techniques of work from their father and mother by association, emulation, and specific instruction.

Marriage.

The only regulation of marriage was a restriction based on blood relationship. All Wukchumni informants claimed that a relationship as distant as third-cousinship was a tabu to matrimony. A marriage with such a relative

[243] M.P. attributed the obesity of a certain old woman, who was obviously tumorous, to infringement of the meat tabu.

846 first three days she steamed herself under blankets. She drank only acorn gruel and hot water for ten days (while on the pit); thereafter she might have solid vegetable foods, but not meat for three months.

The father refrained from meat and solid food ("bread," sic) and from laborious work for ten days.

846 At the end of ten days the mother rose and was washed at a little ceremony called teša´taš 553 ("means not to sleep any more," Mo.). This was done by the infant's paternal grandmother, who also bestowed a name on the baby and brought its second cradle. The name given was always from the father's side: usually a boy received his paternal grandfather's name, a girl a [854] paternal aunt's. At this time the baby was moved into its second or permanent cradle where it slept until the cradle was outgrown.

846 At the end of three months the mother was given another ceremonial washing by her husband's relatives. The mother-in-law and [602] sisters-in-law washed the woman, arranged her hair, and dressed her in fine new clothes. They brought baskets of food, and the men of the paternal family provided deer meat. A general feast was held at which the mother discontinued her meat tabu. Relatives from both sides of the family were present and partook of the feast; also "any friends who wanted to. Everyone who came brought little presents to the mother."

854 Both cradles were made of twined chaparral brush.[386] The first (bi´´ič) was small, and had a circular band hood. The baby stayed in it only ten days. The second (aki´lič) was the [177] larger one with the fan-shaped hood of Western Mono derivation which has been described elsewhere (cf. Wukchumni). When it was outgrown, [856] which was normally in eighteen to twenty-four months, it was hung on a young live oak tree so that the child grew as the tree grew. New [184] cradles were provided for each new baby. Mo. said that the cradle with forked-stick frame was used only by the people of the lake region.

● 881 With regard to puberty Mo. stated that she knew of no ritual marking a girl's first menses.

MISCELLANEOUS DATA

323 Pottery.---All people known to Mo. made pottery. Her own mother and aunt made it and taught her. She described the coiling method [252] and said the ware was fired about two days.[387] Meat was always cooked in pottery vessels.

524 Women's dice game.---A.M. described the women's dice game (huču ša). The pieces used

[386] Unidentified; chaparral is a generalized word for underbrush or low growth, not a specific shrub.

[387] For complete process of manufacture, see Wukchumni account herein or a previous publication, Gayton, Yokuts and Western Mono Pottery-Making.

845 could see the newborn twins they had to give the parents a bit of money, to be kept for the infants, "to make them strong." If one twin died, the other was sure to die soon too. However, twins were t:pni and had supernatural power if they lived to adult life. E.M. could give no idea of how this power was manifest.

Childhood

867 The training of children "just came natu-
868 ral." Girls and boys both played at activities which later became duties. Boys were given verbal instructions in the sweat house, but this was entirely informal: there was no puberty rite for boys. There was no defined "first entrance" into the sweat house; boys hung around it, played in it "until they got chased out" [by men going to sweat], and remained to sweat when they were "old enough to stand it" [fifteen to eighteen years]. The verbal instructions, given by older men, told them how to be good to their wives, to abjure intercourse during menstruation, to have a home of their own and not live with their parents-in-law, and how to respect and deal with the supernatural.

Puberty

● 881 A puberty ceremony (nahalaoša) was given for a girl at her first menses. There was no separate menstrual hut. The girl did no cooking, ate no meat, and used a scratching stick on her head as "her fingers were hot and her hair would fall out if she touched it." Otherwise her life was as usual. At the first menses these tabus held over a two-month period; thereafter they were observed each month for six days at the end of which the girl bathed and ate meat.

881 The actual puberty ceremony, which was
584 looked upon as a betrothal ceremony, a declaration of intentions by both families concerned, was made by a boy's mother. The parents had previously reached an agreement in the matter.

On the first new moon following the two-month tabu period, the prospective mother-in-law brought a ceremonial washing basket, new clothes, and beads to the girl's home, where she washed and clothed the girl. Then the official spokesman (yate'ɨč) made a speech saying that this girl "had come out all right, she was going to be healthy." Everyone in the village came to call on the girl and eat a little meat with her. The food for this was supplied by the boy's parents.

Marriage

584 When parents of a boy and girl had agreed that they wanted to become coparents-in-law

[P 2346] Western Mono 1525

W Y 846 783 the new clothes on her, and any other ornaments which she already possessed. This washing was purely ritualistic, as the woman had bathed that day, as usual, after rising from the hot pit. The meat was cooked and they all, including the father, partook of it. The woman's parents gave the man's parents "about two sacks of acorn meal" (S.O.); gave them acorn meal and blankets (D.). The parents-in-law (ma´kši) stayed all day; they never quarrelled, were always congenial. People came to see the mother and her infant, but there was no singing, dancing, or playing of games. After this ritual the man and wife could sleep together

W Y 352 854 The cradle (akh:l:č), as described by S.O., had a forked stick as foundation. Across this were tied with ša' cord several horizontal pieces of split wood. On top of this was fastened a stiff mat of twined "chaparral brush" (i.e., the normal Mono-type stiff cradle back). Down each side were a series of buckskin thong loops to carry the string band which held the baby in place. When the baby was about six months old, a shade of twined "chaparral brush" of the fan-shaped Mono type, was affixed to the cradle (pl. 2, b herein).

W Y 854 The baby was first wrapped in an old piece of deerskin or rabbitskin blanket with shredded willow bark, usually the remains of old aprons, laid in as an absorbent. Over this was wrapped another blanket of rabbitskin or a single wildcat skin. The outer wrapping was omitted in warm weather.

Puberty

W Y 881 [856] When a girl's breasts grew large enough for some milk [sic] to be exuded, she stopped eating meat; otherwise she would have large breasts. (D. pointed out a fat young girl who was the result of modern carelessness in this respect.) She must then begin to use a scratching stick on her head, as her hair would break off and be short if she touched it with her fingers. These observances were continued up to and through a girl's first menstrual period and at the two following. There was no separate hut for menstruating women; they did not cook, and intercourse was forbidden. Bathing followed the period.

W Y [841]

On the occasion of the first period a little cleansing ritual (•pla´ša) was made by the girl's parents. She was first washed in the river or creek, then taken home where she was ritually washed from a basket. A new deerskin apron or such ornaments as the family could afford were put on her, and she was given meat to eat. There was no dancing or singing on this occasion, although it was not prohibited in any sense. Neither was there any betrothal or association with a youth.

2: Kroeber E-5 (ca. 1918) 1953
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CHAPTER 34.

THE YOKUTS: CULTS.

The Jimson weed initiation, 502; the rattlesnake ceremony, 504; other ceremonies, 506; ceremonial paraphernalia, 508; prayers, 509; mythology, 510; shamanism, 511; Mana, 512; source of the shaman's power, 513; disease and cure, 515; bear shamans, 516; rattlesnake shamans, 517; weather shamans, 518.

THE JIMSON WEED INITIATION.

Next to the great mourning ceremony of the Yokuts is to be ranked a boy's initiation, which centered around the narcotic, and therefore supernatural, effects of a drug pervading the roots of the Jimson weed, *Datura meteloides*, commonly known in California by its Mexican name, toloache.[1] The Yokuts called the plant *tanai* and the rite *tanywwish*, which might be translated as "Jimson weeding."

The initiation was into manhood and tribal status, rather than to membership in any organization. It was therefore in a sense a boy's puberty ceremony, which was given a distinctive character by intoxication. The same type of ritual prevailed among all the Shoshoneans, and perhaps the Chumash, of southern California. Its occurrence among the Yokuts is only one of several instances of customs shared by them with the groups to the south.

To the west there are reports that the Salinan villages followed the cult, although it is unfortunately not wholly certain that they possessed the custom before the missionaries introduced Yokuts among them. To the north the Miwok did not drink Jimson weed: in fact, it probably grows little in their habitat. The northernmost Yokuts hill tribes, such as the Chukchansi, practiced the rite feebly, if at all, and the Chauchila are said to have refrained from it altogether. On the other hand, the Miwok declare that their Yokuts neighbors of the plains of Stanislaus River had a Jimson weed ceremony. The cult may have gone farther north than this, to the extreme tribes of the lowest San Joaquin, since the plant occurs as far north as Stock-

[1] W. E. Safford, Daturas of the Old World and New, Smithsonian Report for 1920, 537–567, 1922, gives the following Daturas: *D. meteloides*, Mexico, Utah, California, used by the Zuñi, Walapai, Luiseño, Yokuts; Aztec name, *coatlxoxuhqui*, "green snake weed," *ololiuhqui*, its seed. *D. discolor*, closely allied to *D. meteloides*, Mexico and southwestern U. S.; *toloache*; more common at Yuma than *D. meteloides* (and therefore probably the species employed by the Yuma and Mohave). *D. inoxia*, Mexico; Aztec name, *necacrul* and *toloatzin*. *D. stramonium*, Jamestown weed, Mexico and eastern U. S.; Aztec name *tlapatl*.

2: Kroeber E-5 (ca. 1918) 1953
NS29 Yokuts NS29

ton in the hot plains. Among Maidu and Wintun there is a complete lack of reference to the plant, its use, or any similar ritual. The Yokuts thus were the only Penutians, and virtually the only central Californians, to adhere to the custom. It is hard to believe that they acquired it otherwise than from the south, and that it can be anything but a form of the religion which had its presumable origin among the Gabrielino, among whom its manifestations are most elaborate. 171 [174]

Indians find it difficult to fix the age of the participants, but these are always described as boys, except among the Dumna and San Joaquin tribes, where young men and middle-aged men are specifically mentioned. The estimate of 12 to 15 years, or before sexual intercourse, made by one ancient southern Yokuts is therefore likely to be correct. It is of interest that this man himself never took the drug until in manhood he broke his arm. He then drank the decoction 12 times on alternate nights, remaining throughout in a stupor. The advantage of such a period of quiet during the setting of a bone must have been great. Evidently, however, the intoxication as a pure rite was not considered so overwhelmingly essential as to be enforced on every individual. On the other hand, another old southern Yokuts took the plant ritually three times, his father speaking the requisite prayer before the drinking. On the first occasion the boy was stupefied for six days; the second time three days; the third time he did not "sleep" at all, but walked about as if drunk. 881 276 [752]

The drug is not only a narcotic but produces visions. This is unquestionably the cause of the tremendous supernatural power ascribed to it, and of its selection as the foundation of an important public ritual. The vision producing effect must also have been enhanced by the preceding period of fasting. Expectation, based on current folkways, would lead the novices to see even inanimate objects as persons, as is said to have happened. 881 276 787

There was no formal structure erected for the ceremony. The root extract was drunk outdoors. During the period of fasting the participants were withdrawn from the public, usually remaining in a separate house or booth. They ate, in conformity with usual Yokuts ceremonial practice, no meat or solid food, and drank no pure or cold water, subsisting on thin acorn soup. The duration of the fast seems to have varied; six days may have been a common period, six being the number most frequently employed by these people in ritual connection. During this time the old man in charge of the ceremony directed the boys' actions, spoke to them of the origin of the world, and preached to them regarding their own future. He himself was expected to sleep little, but to go out at night, deposit eagle down on the ground, and pray. 881 276 [262] [782]

2: Kroeber E-5 (ca. 1918) 1953
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The Jimson weed roots were crushed and soaked for some days. When the time for drinking came, the old man took the basket of liquid and said:

> Drink this water for Tüüsiut;
> Drink this water for that Pamasiut;
> Drink this water for that Yuhahait.

Twice he moved the basket toward the novice; the third time he held it toward the novice's mouth. When all the boys had drunk, they were taken away from the village, to places where they would be undisturbed, by older men who watched over them. The boys seem to have slept off their intoxication outdoors; as an open-air affair, the ceremony was made during the dry season, apparently in spring.

The participants underwent the rite for their own good. The Jimson weed would give them health, long life, ability to dodge arrows in battle, and general prosperity.

If a boy vomited his dose of drug, it was taken as a sign that he would die, and his relatives paid the old master of ceremonies for praying to avert this threatening fate.

Such was the ritual among the southern Yokuts. The Dumna, among whom the participants were men, practiced it somewhat differently. The roots were shaved instead of pounded. The master of ceremonies is mentioned not as having prayed, but as singing, before giving the liquid. The drinking took place in the sweat house and was followed, before the intoxication took effect, by a brief dance of the participants. Men would experience or obtain what they saw in their visions; the sight of beads would make the dreamer wealthy.

THE RATTLESNAKE CEREMONY.

Other public ceremonials of the Yokuts were in the hands of medicine men. They were not performed by participants following an anciently established ritual learned from preceding generations, nor by initiates into an esoteric cult or priesthood, but by shamans who, in their own persons, held communication with the source of the supernatural. The ceremonies were in essence a demonstration of the *tipni*, the magic power, possessed by these men—sometimes for the public good, at others merely as exhibitions.

The most spectacular of these shaman's performances was a rattlesnake ceremony, somewhat suggesting the famous snake dance of the Arizona Hopi. The Yokuts called this institution, according to dialect, *Daidangich*, *Datela*, or *Datlawash*, namely, "stepping on."

Early in spring, before the snakes had come out, the *tüüdum* or men to whom a rattlesnake had spoken in their dreams, executed

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

[P. 196 not processed]

CHAPTER XII

STORIES AND CEREMONIES

THE BOYS' INITIATION CEREMONY

881 Undoubtedly one of the most interesting customs of the Yokuts Indians had to do with their initiation of the young men into the tribe. Among small tribes it is probable that this was not held at regular intervals, but was performed at any time when a young man was considered to be of an age mature enough to take up the full duties of citizenship. In larger tribes it appears that in order to reduce the number of times that the initiation ceremony would have to be performed during the year, it was held only once and at a regular season. At that time several young men would be initiated.

[184] Old Yokuts men state that some tribes required the initiate to kill a deer single handed before he would be taken into the tribe. An old *Wukchumne* stated that his people often required the boy to break the ice and bathe in the Kaweah river before he would be admitted. This test is also reported from the *Yowlumne*. These are the only reported requirements which involve a test of courage or hunting ability.

881 276 Among scientists the initiation performance among the southern Yokuts was known as the *Toalache*, or *Jimson Weed Ceremony*. The plant used was the Datura Meteloide. The southern Yokuts called this plant *Tani*, and the ceremony *Tani-yu'-wish*. The ceremony was centered about the drinking of a tea made from the root of the Jimson weed and the period of intoxication which followed, during which the unwritten work of the tribe was imparted to the new members.

The Jimson weed will be readily recognized by natives of the San Joaquin as a large, low, bushy bluish-green plant which at the proper season of the year produces a large white bell-, or trumpet-shaped flower. This flower is about six inches in length and three inches across at the opening. It is possessed of an objectionable odor. The root when reduced to a tea is a strong narcotic.

For several days before the drinking of this tea the young men refrained from eating any solid food. Acorn soup or other liquids were the only things partaken of during this week of

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

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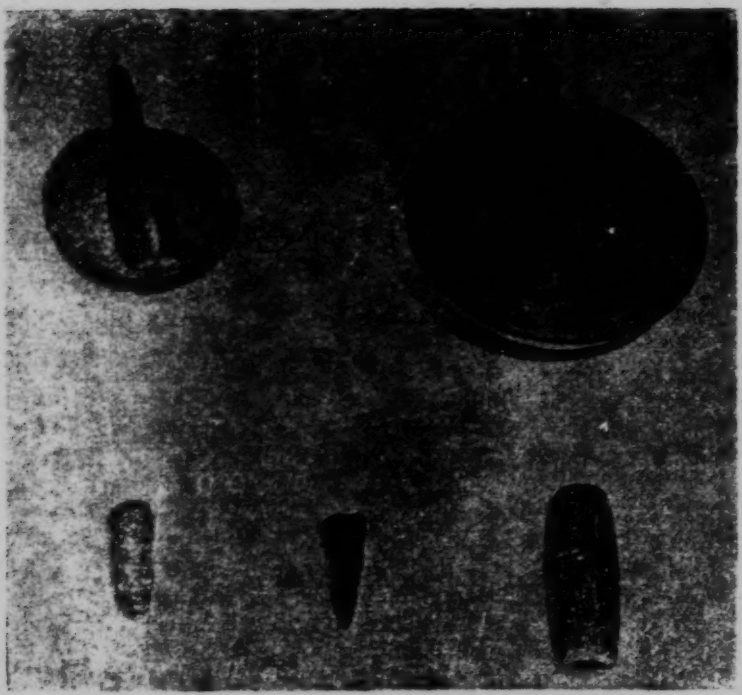

Top left is a steatite bowl, five inches in diameter, and pestle used for many generations by the **Yowlumne** tribe of Yokuts for preparing the tea used in their Jimson-weed Initiation Ceremony. Top right is a fine sandstone Jimson-weed Ceremonial bowl and pestle used for many years in Tejon Canyon by **Comeliano** Indians who had migrated from near Carpinteria. Below, left, is a steatite tobacco pipe from the site of Alpaugh in Tulare Lake; center, a clay tobacco pipe from the Broder mound six miles east of Visalia; right, a steatite medicine tube from the Sweet mound near Waukena.

abstinence. By this time the young men were weak from fasting and in such a mental state as to be easily impressed and influenced,

The Jimson weed was prepared by an old man of the tribe by pounding the roots in a special mortar preserved for that purpose. From the pulp thus prepared was brewed a strong tea. When this preparation was completed the tea was taken to the young men who had been living during their week of fasting in the sweathouse. There they listened to a long discourse by the

3: Latta Y-5 (1923-1948)1949 NS29 Yokuts NS29

chief and other important members of the tribe, including sometimes the medicine man. Among some tribes the drinking took place in the open after the talk by the chief.

Immediately after the drinking of the tea, which was very bitter and often caused repeated vomiting, necessitating the drinking of large quantities of it, the young initiate was given into the care of some old and respected member of the tribe. It is said by some Indians that this man was generally selected by the father of the boy because of some attachment which the boy had formed for him. He became a sort of godfather or counselor. This relationship often continued throughout life. It is said by early American settlers that, before entering into a bargain, it was not uncommon to see a Yokuts seventy-five years of age go for advice to his godfather, who was ninety.

When given into the charge of this godfather the boy was taken into the hills beyond, or along a stream, and watched over and counseled until the period of stupefaction had passed away. This is known to have lasted several days. During this time the initiate was instructed in the tradition and history of his tribe and was given such advice and instruction as was calculated would make him a good citizen among his people.

Among some tribes this ceremony was the most elaborate of any they performed. Ceremonial equipment of the most spectacular kind was exhibited to the young tribesmen. This equipment was often never seen by him again and was calculated to impress him with the importance of his duty to the tribe.

The visions produced during this exhibition, due to the nature of the narcotic taken, undoubtedly created a deep impression and lasted throughout life. I have in my possession three large spear points which are thought to have been a part of such initiation equipment. The largest is approximately eleven inches in length and two inches in width. The smallest is about nine inches in length. These would undoubtedly have been wrapped in protecting moss and buckskin and given to the care of the property man of the tribe, who guarded them between the times of their use.

It is of interest to know that even the seeds of the Jimson Weed were thought by the Yokuts to have supernatural power. The seed would keep off sickness and prevent bad dreams. I have in my historical collection a necklace of these dry seeds made in 1932 by a Tachi woman and presented to a member of my family for the purpose of warding off influenza.